THE

HERALD OF TRUTH.

"And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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REMARKS ON THE OBJECTIONS WHICH HAVE BEEN MADE AGAINST BARON SWEDENBORG, ON ACCOUNT OF HIS ASSIGNING AN INTERNAL SENSE TO THE GREATER PART OF THE BIBLE, BUT EXCLUDING THE APOSTOLIC EPISTLES.

IT is well known to your readers, that Baron Swedenborg is charged with having, in his writings, degraded the epistles of the Apostles from the rank which had been assigned them by the Christian church, and which had been allowed by all sects and parties therein, till he made a distinction. This charge has been examined by different writers, who have endeavoured to defend the writings of this illustrious author from unfounded aspersions, and has been proved to be quite groundless. It has been shown, that the great and enlightened teacher of the doctrines of the New Church, makes every sacred and profitable use of the writings of the Apostles, that other writers and other teachers make of the sacred scriptures in general. He quotes the epistles of the apostles in defence of the essential doctrines of christianity; the vital principle of charity; of faith grounded in charity; of good works; and of every other principle that can heighten and confirm the happiness of men who admire and adore redeeming love. How then can such a charge be brought against such a teacher? The truth is, that Baron Swedenborg, has not degraded the writings of the apostles; but, maintaining them in the very same degree of importance which all other theologians have allowed them, he has proved that other men have not seen, and consequently have not allowed, to the writings of Moses and the prophets, as well as the gospels, that transcendent importance which is unquestionably their due. And perhaps this is the offence.

But is it not very remarkable, that the same persons that accuse Baron Swedenborg of having undervalued the writings of the apostles, by not admitting that they contain an internal sense, should again object to him, because he attaches *too much* importance to other parts of the sacred volume, by proving that they do? that they should censure him for exalting certain parts of the scriptures to a degree of interest and importance greatly exceeding what had previously been

ascribed to them? Yet this is really the case, especially as it respects the historical parts of the Holy Word. Baron Swedenborg has said, that even in the historical parts of the sacred scriptures, there are contained within the letter arcana, which relate to heaven; wisdom which derives its superlative quality from its pointing to the Holy One of Israel, to the kingdom of our Lord and His Christ; while others conceive that in these records there is nothing more than an account of remarkable events, directed or controlled by the immediate wisdom and interposing providence of the Almighty. But may not they, who are so disposed, perceive the hand of Providence in every human event, even in such as are called casual or accidental? For undoubtedly the divine government is both general and particular. It appears, therefore, that something more is requisite to constitute the sanctity of any record, how interesting soever in a natural view, than the mere acknowledgment that the circumstances or events recorded were under the guidance or superintendence of Divine Providence.

Some persons regard the historical parts of *the Word* as sacred, because they treat of a race of men whom the Almighty had chosen for his peculiar people; as if they had the preposterous notion that the Divine Providence related immediately and directly to them; while to others it merely extended collaterally. But they who suppose that the Almighty had any preference to the Jews above other men, must have read the sacred scriptures very superficially, and very unprofitably; superficially, because the sacred scriptures bear the most awful and most unequivocal testimony against the character of the Jews, from the beginning to the end of their history; and unprofitably, because they so clearly offer to all men a degree of comfort and consolation in the assurance that divine love is universal, which could never be tasted, if the common parent of the human race were partial in His mercy, and capricious in His paternal providence. Baron Swedenborg has proved, that in the historical, as well as in the other parts of the sacred records, there is a never failing reference to our Lord as the only being who exercises divine sovereignty, who alone is entitled to our supreme affections, to our undivided worship and adoration; that they are full of those heavenly principles of love and wisdom which form the wisdom and the happiness of celestial beings, and which are derived solely from the Lord Jesus Christ; that they invariably point to Him and to His glory; and that therefore these chronicles are holy and divine. But because this excellent author thus exalts these records, proving that they contain wisdom of the highest order, and that they are indeed worthy of being called, as they are, sacred and holy, his enemies, most unaccountably indeed, fancy they perceive in this circumstance, another ground of objection to his doctrines and authority, and have ridiculed, as superfluous, those honours bestowed upon the writings of Moses and the Prophets, which yet they accuse him of having refused to the epistles of the apostles. Why would they have that granted in one case which they deride in another? But error and inconsistency are inseparable, and surely it is

extremely inconsistent in those who profess a veneration for the sacred pages, to object to the writings of Baron Swedenborg, because he proves that in every part of them there is contained wisdom which is purely divine.

We call the sacred volume a divine or holy TESTAMENT. But why? Is it not because it contains the WILL of our Heavenly Parent? And must not such a *will* relate to our obtaining possession of heavenly property, the divine patrimony of love and wisdom; of celestial riches; innumerable truths resplendent as the light of heaven; spiritual treasures, the lawful currency of the eternal kingdom; knowledges, dispositions and affections, which form the medium of intercourse with the blessed inhabitants of the kingdom of righteousness and peace? That the holy word, in every part thereof, contains this incorruptible treasure, may be seen by any one who is humble enough to learn from the luminous, but too much neglected pages of Baron Swedenborg. Let the ground of this assertion be examined by his calumniators, and, if they are not such, from a decided preference to error and darkness, or from confirmed habits of prejudice and superstition, they will admire and approve, what they have either rashly or inconsiderately despised and contemned. That men of the world, whose thoughts and affections are in direct opposition to the light and life of heaven, men whose desires and pursuits are limited to the acquirement and possession of the corruptible treasures or fleeting honours of this life; that persons who value the shadow above the substance, regarding the present world as every thing, and the future as nothing; that sceptics and libertines, should undervalue or contemn the writings of an author, who differs from others, chiefly because his doctrines have nothing of the light or the life of this world as their foundation, their essence, or their end; that such men should be found engaged in hostile opposition to Baron Swedenborg, would be nothing but what might naturally be expected: but that men who expect, and profess to be waiting for, the coming of a spiritual kingdom, should array themselves in this opposition, and in their hostility avail themselves of the weapons of slander, misrepresentation, and calumny, which men professing merely *liberal* sentiments, would be ashamed to wield, is certainly as deplorable as it is inconsistent. Deplorable as it is, however, it is equally true.

But let it be explained by any person of liberal sentiment, why, if Baron Swedenborg, in his estimation of the value and importance of the holy word, exalts it to a degree of pre-eminence unspeakably greater than has been allowed to it by other men who have professed a veneration for its sacred pages, his doing so should form a ground of objection to his writings; why, if he asserts and proves that various portions of Holy Writ, which by others have been regarded as merely relating to temporal affairs, contain within the letter angelic and spiritual wisdom, the professors of christianity do not hail him as a friend, instead of reviling him as an imposter, and fearing him as an enemy of the most formidable description. Deists and infidels have attacked

the pages of infinite wisdom, and endeavoured to seduce the human understanding, by leading it to confide in its own strength; the pages of Baron Swedenborg, however prove, that to do so is as cruel to the human race, as it would be in an unnatural parent to leave his infant, weak and naked, to find shelter and sustenance in a desert or wilderness, during the rage and inclemency of wintry storms and tempests, or among ravenous beasts, howling for their prey. And yet, men who seem to value the christian name, and profess to reverence the sacred pages, manifest a degree of virulence against the writings and the name of this teacher of spiritual wisdom, who proves and confirms what they darkly profess with regard to the claims of the divine pages to our reverence and adoration, a degree of animosity, exceeding their zeal against those whose avowed object is, to undermine the christian faith. Yes, this illustrious and incomparable scribe, whose lucid pages demonstrate the certainty, the reality, and the immediate presence of those eternal blessings which form the ground and substance of christian hope, is more dreaded and more calumniated than authors who labour to establish a belief that man is not, certainly, more than a creature of temporary existence.

With respect to Baron Swedenborg's explanation of the sacred pages, I do not hesitate to declare, that to myself at least, it appears as no less than an opening of the heavens; nothing less than an actual exhibition of those ineffable glories which infinitely transcend all that the brightest and strongest conception could figure to itself of the grandeur and beatitude of heavenly vision. Through the cloud or veil of the letter of the sacred scriptures, are displayed in his invaluable writings, the brilliancy of heavenly light; and the sacred pages shine with a lustre, equally peculiar, delightful, and blessed.

But then Baron Swedenborg proves incontestably, that all this refulgence proceeds from the glorified Redeemer, and shines upon the human mind only to lead it to Him; that it is from Him *alone* that the heavens are resplendent and the sacred pages luminous. And is it possible, can charity, without shedding tears of compassion for mistaken christians, believe for a moment that this is the latent cause of the aversion, which is but too apparent in the minds of the professors of christianity, to the doctrines of the scribe of the heavenly kingdom; Can they so far forget the glorious and heavenly name which they bear as their greatest honour, as to decline subscribing to every sentiment, to every doctrine, which has a direct tendency to exalt and dignify that great and holy Being from whom they derive their title? If in their imagination, for it cannot be in reality, they acknowledge a greater being than the Lord Jesus Christ, whom the apostle calls *God over all*, (Rom. ix. 5,) why not confess it by assuming a new distinction? Are we to believe that they merely honour Him with their lips, while their heart is far from Him? Oh! that they would permit us to believe the contrary. Let it not for a moment be willingly believed, that christians can consent to be called so, merely as the followers of the Arabian imposter are called Mahometans; that they honour

the great and blessed Redeemer as a prophet, while they worship as their God a Being with whom they are wholly unacquainted, or whose attributes are such, if they describe Him justly, when they speak of His anger, His wrath, and vindinctive nature, that it were better not to know Him. But alas! though charity may deprecate this conclusion, it cannot be dissembled that there is but too much reason to fear it is far from being unfounded. T.

FROM THE ARCANA CŒLESTIA OF EMANUEL SWEDENBORG.

On Marriage.

10,167. Few know from what origin conjugial love exists; they who think from the world, believe that it is from nature; but they who think from heaven, that it is from the divine [being or principle] there.

10,168. Love truly conjugial is the union of two minds, which is spiritual union; and all spiritual union descends from heaven; hence it is that love truly conjugial is from heaven, and that its first esse is from the marriage of good and of truth there: the marriage of good and of truth in heaven is from the Lord; wherefore the Lord in the Word is called the bridegroom and husband, and heaven and the church is called the bride and wife: and on this account also heaven is compared to a marriage.

10,169. From these considerations it is evident, that love truly conjugial, is the union of two as to the interiors which are of thought and of will, thus which are of truth and of good, for truth is of the thought, and good is of the will: for he who is principled in love truly conjugial, loves what another thinks, and what another wills; thus also he loves to think as another; and loves to will as another, consequently to be united to another, and to become as one man; this is what is meant by the Lord's words in Matthew, "*And they two shall be one flesh, wherefore they are no longer two, but one flesh,*" xix. 4, 5, Gen. ii. 24.

10,171. No one can know what love truly conjugial is, and what is the quality of its delight, unless he be in the good of love and in the truths of faith from the Lord, since, as was said, love truly conjugial is from heaven, and originates in the marriage of good and of truth there.

10,172. From the marriage of good and of truth in heaven and in the church, we may be instructed what ought to be the quality of marriages in the earths, viz: that they ought to be between two, one husband and one wife, and that love truly conjugial is in no case given, if one husband hath a plurality of wives.

10,173. What is done from a principle of love truly conjugial, this is done from freedom on both sides, for all freedom is from love, and each party hath freedom when one loves what the other thinks and what the other wills. Hence it is that to be willing to exercise rule

in marriages destroys genuine love for it takes away its freedom, thus also his delight; the delight of exercising rule, which succeeds in its place, begets disagreements, and sets minds at enmity, and causes evils to take root according to the quality of dominion on one part, and the quality of servitude on the other.

10,174. From these considerations it may be manifest that marriages are holy, and that to do violence to them is to do violence to that which is holy: consequently that adulteries are profane; for since the delight of conjugial love descends from heaven, the delight of adultery ascends out of hell.

10,175. They therefore who take delight in adulteries, cannot any longer receive any good and truth from heaven: hence it is that they who have taken delight in adulteries, afterwards make light of and also in heart deny those things which are of the church and of heaven; the reason is, because the love of adultery is from the marriage of what is evil and false, which is the infernal marriage.

On Baptism.

10,386. Baptism was instituted for a sign that man is of the church, and for a memorial that he is to be regenerated: For the washing of baptism is nothing else than spiritual washing which is regeneration.

10,387. All regeneration is effected from the Lord by the truths of faith, and by a life according to them; therefore baptism testifies that man is of the church, and that he can be regenerated, for in the church the Lord is acknowledged, Who regenerates, and in the church is the Word, containing the truths of faith by which regeneration is effected.

10,388. This the Lord teacheth in John, "*Except a man be born of water and of the spirit, he cannot enter into the kingdom of God,*" iii. 5. water in the spiritual sense is the truth of faith derived from the Word; spirit is a life according to that truth; and to be born of them is to be regenerated.

10,389. Inasmuch as every one who is regenerated also undergoes temptations which are spiritual combats against evils and falses, therefore by the waters of baptism those temptations are also signified.

10,390. Since baptism is for a sign and for a memorial of those things, therefore man may be baptized when an infant, and if not at that time, when an adult.

10,391. Let it be known therefore to those who are baptized, that baptism itself doth not give faith, nor salvation, but that it testifies that men receive faith, and that they are saved if they are regenerated.

10,392 Hence it may be manifest what is meant by the Lord's words in Mark, "*He who believeth and is baptized, shall be saved; but he who believeth not shall be condemned,*" xvi. 16; he who believeth denotes who acknowledgeth the Lord, and receives Divine Truths from Him by the Word; he who is baptized denotes who is regenerated by those truths from the Lord.

On the Lord's Supper.

10,519. The Holy Supper was instituted by the Lord, that by it there may be conjunction of the church with heaven, thus with the Lord: On this account it is the most holy thing of the church.

10,520. But in what manner conjunction is effected by it, is not apprehended by those who do not know any thing concerning the internal or spiritual sense of the Word, for they do not think beyond its external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by body and blood and what by bread and wine, also what by chewing [or eating.]

10,521. In that sense the body or flesh of the Lord is the good of love, in like manner the bread; and the blood of the Lord is the good of faith, in like manner the wine; and chewing [or eating,] is appropriation and conjunction. The angels who are attendant on man during the ceremony of the sacrament of the supper, have no other perception of those terms, for they apprehend all things spiritually; hence it is that the holy principle of love, and the holy principle of faith flows-in on the occasion from the angels to men, thus by or through heaven from the Lord: Hence comes conjunction.

10,522. From these considerations it is evident that man, when he takes the bread which is the body, is conjoined to the Lord by the good of love to him from him; and when he takes the wine he is conjoined to the Lord by the good of faith to him from him. But it is to be noted that conjunction with the Lord by the sacrament of the supper is effected solely with those, who are in the good of love and of faith to the Lord from the Lord. The holy supper is the seal of that conjunction.

FOR THE HERALD OF TRUTH.

Mr. Editor—If you will insert the following you will oblige a subscriber.

Not long since a clergyman in this city, in a discourse delivered against the doctrine of universal salvation, insisted, among (other arguments equally fallacious) that it lead to licentiousness, and if true vice was preferable to virtue. But how ridiculous is this objection; and what a corrupt heart or weak head must that man possess who made use of it. In the first place he did as much as to say, he had no real love for God and the way of virtue, and were it not for the fear of an endless hell, he would indulge himself in all manner of vice; can it be possible that those who make use of this objection are really so destitute of the love of God and the way of virtue, as they represent themselves? For the honor of human nature and charity's sake, I would impute it to some other cause.

In the second place they totally misunderstand or pervert our sentiments. According to our scheme, no person is to be saved while in sin. It admits a full proportionable punishment for all transgression, and promises salvation only through the medium of repentance and reformation. If a person will commit sin on this principle, because he shall have received a full punishment, he must certainly be insane. But as bad as human nature is, I challenge an example in the world of mankind.

W. K. G.

FOR THE HERALD OF TRUTH.

Strictures on the first number of this work.

Introduction: p. 1 and p. 23. we find this sentiment: "It is confidently believed that there are many professing Christians of all denominations, who would receive much satisfaction from these doctrines if they knew what they were." p. 17, the writer says, "Perhaps it is improper, in any case to give our assent, much more our belief, to any thing merely because it has been said or written by some one of note." Now if we put these quotations together, and reason from them, the concluson is this, *it is confidently believed by the New Church, that her doctrines would give much delight to the members of the Old Church:* but on p. 17 it is said, *we should not believe because it is said or written by some one of note:* the above sentiment is only written *not proved;* therefore we should not believe it.

As the *Herald* may be read by many, readers ought to understand the language used. p. 2. speaking of the Old Church, "all its truths have become falsified, and all its goods adulterated." I cannot discover any sense in this sentence: for it seems to me naturally absurd to say *a truth has become falsified.* This should be explained. p. 3. "Some consider the Lord Jesus Christ a mere man, others the highest angel, others call him a divine person and divide the divinity between him and two other persons." We know the Unitarians speak of Jesus as *a mere man:* some of the Arians speak of him as the *highest angel*: but we challenge any man to cite any reputable writers who *divide the divinity between him and two other persons.* In making such declarations as these, it is unfair not to mention the writers, or denominations which hold such opinions. As the Old Church and New Church are the topics, in this piece, as a *member* of the Old Church, I deny the last statement, and require proof of it.

Under the head "New-Jerusalem Church," the writer labours to prove that, according to the scriptures, *the first Christian Church* should pass away, and be succeeded by the New-Jerusalem. The course of the argument is this: he assumes the *relation*, between the New Church and first Christian Church to be precisely the same, as between the Jewish Church and the first Christian Church: and then proceeds to his conclusion thus; *As the first Christian Church succeeded the Jewish Church, so will the New Chureh succeed the first Christian Church.* And

in order to render this plausible, he quotes the scriptures which point out the destruction of the Jewish church, and the succession of the first christian church, and applies them to the opinion, *that the New Church will succeed the Old.* Here are the *deficiencies* in the argument: first; to assume the position, that the New Church stands related to the Old, as the first christian church did to the Jewish: this assumption cannot be allowed until it is *proven.* But, secondly; the writer attempts to prove it by a number of scriptures, which were allowed by the apostles, and have ever since been quoted, to prove that the Jewish church should end, and the christian church succeed it. Now it is evident, that these scriptures proved the fact, viz: that the Jewish church should end, and be succeeded by the first christian church: consequently, these scriptures cannot prove *another, and an entirely different thing*, viz: that the first christian church should end, and the New church succeed it. Yet the editor says, "these subjects are as capable of positive demonstration as any mathematical or philosophical truth." Here is a very great degree of *confidence*, and should it increase a little more, it will certainly degenerate into *vanity.* But we shall expect to see *these subjects* demonstrated with *mathematical certainty.*

Under the head *Trinity*, the writer endeavours to explode the idea of a Trinity of *persons;* and, strange to believe! endeavours to establish a "divine Trinity, of Father, Son, and Holy Spirit, all united in one divine person." But to attend to the deficiency in his argument against a *Trinity of persons.* The grand deficiency, which destroys his whole argument, is this; he uses the words *persons* and *beings* synonymously. Three times, in this argument, he has the expression, "persons or beings." This is passing a deception upon the inexperienced reader. Arguing from the premise, *there are three persons in the Godhead*, he draws the very erroneous conclusion, *there are three divine Beings. Beings* is not in his premise, therefore, it cannot fairly be in the conclusion. The position of Trinitarians, therefore, stands unmoved by this argument. Is it not strange, that the New church should make such a vigorous attack upon the doctrines of a *Trinity of persons*, and yet advance the following doctrine? p. 8. "There is a divine Trinity of Father, Son, and Holy Spirit, all united in one divine person." The Trinitarians say there are *three persons in one Divine Being:* and the New Church says there is a *trinity of Father, Son and Holy Spirit, in one divine person.* Does this mend the matter? does it remove the difficulty? It certainly does not? p. 10. "We must conclude that Jehovah and Jesus, are in some way so united or identified as to make one and the same being." Here I beg leave to ask a few questions: is Jesus Jehovah? is Jehovah Jesus? by these expressions do we not understand TWO *beings or persons?* if not, how could the writer say, "they are in some way so united?" if they are TWO *beings or persons*, will the New Church please to tell us, *how they are united so as to make one and the same being?*

Under the head "Atonement," p. 12. "It is the opinion of many that the atonement consisted alone in the suffering of our Lord on the cross." Will the New Church please to tell us one reputable writer, or denomination, which "believes the atonement consisted ALONE in the sufferings of our Lord on the cross"? This must be proven. I must not however, extend my strictures, but will notice one thing more: p. 13. "This SELF-LOVE, is the root that has produced, and still continues in existence, the whole system of the vicarious atonement." This is a miracuously strange assertion. Is it the language of *self-love* to say I am poor, and vile, and blind, and naked, and unworthy, have mercy on me *for the sake of another?* Yet this is the language of one who believed in a vicarious atonement, as the following quotation will prove:

> Atonement for himself, and offering meet,
> Indebted and undone he none can bring.—MILTON.

D.

Remarks.

Mr. D., SIR—It may be well for you to remember, that your disbelieving the New Dispensation, does not render it untrue; it may indeed prevent you from receiving and enjoying its advantages, but it proves nothing against the truth, or excellence of the system. And as you are not called upon to embrace the New Doctrines, until you see and feel them to be true, it will be soon enough to condemn them, when you understand them. And it is certain, that you never will understand them while you close your eyes against all further spiritual light, and rashly and inconsiderately fight against them. Had you lived at the time of our Saviour's first advent, and been one of the Jewish priesthood, you would, if your feelings had been, as they now appear to be, have condemned the first Christian Church as you do now the New-Jerusalem, and you would have seen no more to justify you in believing that, than you do at the present time in believing this. If a man were to tell you, that he wished you to assist him in obtaining a knowledge of the Greek language, and should at the same time assert, that there was no such language—that it was all pretence, or the mere jargon of a crazy imagination, and in addition to this, he endeavours to excite in every person he sees, a prejudice against it, and also in every possible way to turn the subject into ridicule. And he manifests this disposition, not only in conversation, but even in the pulpit, and in the public papers. Now let me ask you, would you think that such a man would be likely to obtain a knowledge of the language very soon, and while you know that the Greek is one of the most regular, beautiful, and systematic of languages, would you, in consequence of this conduct, declare to the world, that there is no such language, and that hitherto you have been mistaken, or led astray? Or should you reasonably expect, that you could enable this man, in such a state of mind, to obtain a knowledge of this language.

You make some objections to my remark, that the truths of the Old Church had become falsified, and its goods adulterated, and then observe that you "cannot discover any sense in it." I shall therefore endeavour to explain it. When any truth is represented, or made to appear entirely different from what it really is, or means, it may be called a truth falsified. For example, it is a truth that there is in the Godhead a divine Trinity, but when it is said, that that Trinity consists in three distinct and separate persons, it then becomes a truth falsified. Or when it is said in scripture language, that there are three that bear record in Heaven, it is a truth; but when it is asserted in the common catechisms, that there are three distinct persons in the Godhead, it becomes a truth falsified. It is also a truth, that the Lord came into the world for the salvation of man; but when it is said that he came to satisfy justice, or save man from the wrath of God, then it is a truth falsified. I shall now proceed to notice your remarks on the Trinity; and it seems to me impossible, that you should not know that I used the terms *persons and beings* correctly, and yet you have endeavoured to impress upon the minds of the readers, that I did not. On the subject of the Trinity, I did, and still do, consider the terms *persons and beings, synonymous.* And it is a truth, which no equivocation can destroy, that all persons are beings, and that every distinct person is a distinct being. But it is equally true, that all beings are not persons, for the word person is applied to a being in the human form, and to no other. The terms person and being, both signify separate and distinct existence; but *person* is only applied to animated existences in the human form, while *being* is applied to all distinct existences of every form. And it is equally as absurd to say, that there are three persons in one being, as to say, that there are three persons in one person. But the members of the New Church reject them both, as ridiculous absurdities. And when they say there is a Trinity of Father, Son, and Holy Spirit, in one divine person, they do not understand, as you very well know, that the Father is one person, the Son another person, and the Holy Spirit another; but by the Father, they mean the Divinity,—by the Son, the Humanity, and by the Holy Spirit, the operation; and there is a Trinity in every man somewhat similar to this, as soul, body and consequent action, or operation. You go on to ask, is Jesus Jehovah? I answer yes. You again ask, is Jehovah Jesus? Here again, I answer yes. You also say by these expressions, do we not mean two beings or persons?* I answer, without the least hesitation that in the New Church we do not. By Jehovah, we understand the divinity as it existed before the incarnation; by Jesus, we mean the same divinity in union with the humanity. Not two persons but one.

In the first number of the Herald of truth, I mentioned the consummation of the Old Church, and the commencement of the New. This you seem to consider as mere matter of assumption, without evidence,

*Here the reader is requested to notice that this critic, after censuring me for using the words persons and beings synonymously, has done the same himself, evidently proving that he understands and uses these words in the same manner that I do.

and you also say, that I quoted passages of scripture which pointed out the destruction of the Jewish church, and the succession of the first Christian Church, and endeavor to prove by them that the New Church will succeed the Old, and you endeavor to impress upon the mind of the reader that this was the amount of all the evidence pro duced. Now let us examine this remark, I brought forward in the article objected to, the following passages from Mathew xxiv. 28. "*The sun shall be darkened, and the Moon shall not give her light and the stars shall fall from heaven.*" which is part of the reply made by our Lord to his disciples when they enquired of him, what would be the sign of his coming, and of the *end of the world*, or as the latter clause ought to have been translated, *the consummation of the age.* Now it is very plain that these questions and answers related to something which was afterwards to take place, it could not possibly relate to the Jewish Church, for that was already consummated, as before this had been declared by our Lord himself, in these words, addressed to the Jews, "*Behold your house is left unto you desolate.*"

But as a further proof, that the passage above mentioned, does not refer to the destruction of the Jewish Church, let it be remembered that it was not only spoken after the consummation of that church, but it was expressly declared that many events then future, should take place previous to the fulfilment of that prophesy, and this is plainly deducible from the words of our Saviour himself; for after mentioning many future occurrences, he adds, "*Immediately, after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven.*"

Now to make it clear and undeniable that your criticism is incorrect, let it be observed, that the arguments adduced by me to prove the succession of the New Church, to the Old, was not founded on scriptures which point out the destruction of the Jewish Church, but on the exact agreement of such scripture language in the Old Testament as referred to that event, and those quoted from the New, and which I have shown had relation to a future event. The argument is, that as the prophesy of Joel, mentioned in that article, had reference to the consummation of the Jewish Church, as even you, I presume, will admit, so the like prophesy, of our Lord himself, which was made at the time the prophesy of Joel was fulfilled, must relate to the close and consummation of the immediate succeeding Church, which is understood by the first Christian Church. So far I think, I have made the subject plain, but as I intend to pursue the argument to a considerable extent in the future numbers of the Herald of Truth, I shall at present proceed no further.

FROM THE LONDON INTELLECTUAL REPOSITORY.

SELF-LOVE AND BENEVOLENCE.

"*Be ye wise as serpents and harmless as doves.*" Matt. x. 16. Circumspection and simplicity, prudence and innocence, the energy of wisdom and the gentleness of love, being united in the same mind,

must form a truly angelic character, and qualify the possessor of these heavenly graces to be as useful in heavenly offices to mankind as he is amiable and happy in himself. But it is lamented, that men distinguished by the union of these extraordinary endowments, are rarely to be found, and we are accustomed to the remark, though perhaps seldom made according to the light of that divine wisdom of which it is a part, that "the children of this world are, in their generation, wiser than the children of light." Luke xvi. 8. Yet he whose heart pants for the acquisition of heavenly treasures, ought to be as watchful and diligent, as prudent and unwearied, in his efforts to obtain and preserve them, as the man is generally found to be whose affections are placed on treasures, which, when acquired, he cannot preserve.

AVARUS is known to have large possessions. He rises early, and is eager through the day to seize on every opportunity to increase them, and never retires to rest till he has reviewed and recounted his numerous bags; and in his precarious and irregular slumbers, he dreams of gold, and thieves, and moth-eaten bags. He seems not to *take rest in sleep.*

BENEVOLUS is also rich, his treasures consist of abundant knowledges derived from the pages of wisdom, the Holy Word. He is likewise diligent to increase his riches; in his social and ordinary intercourse with men, he makes the happiest use of them by day, and has the sweetest felicity, the most perfect satisfaction, when he takes his nightly account of them. He examines his thoughts and affections; he weighs their worth and ascertains their quality: he retires to his pillow anticipating the blessedness of future usefulness, and sinks to repose, which is sweetened as well as accelerated by the activity and labour of a well-spent day; and he dreams of "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. vi. 20.

AVARUS is temperate and abstemious. His self-denial is extreme. He is patient under the severest privations, which, indeed, are self-imposed, as means of realizing what he calls the *summum bonum.* He can endure hardships, cold and hunger, without a murmur; but he sickens at the prospect of losing a single piece of silver which he never doubts he shall be able to convert into gold.

BENEVOLUS is likewise temperate; and if his self-denial is not extreme, it is certainly exemplary. He does not indeed hazard the health of his body through a dread of the expense of preserving it,—the blessings which he has received, he is not afraid to enjoy,—he is austere, only, in abstaining from indulgencies of the natural mind, unruly passions and disorderly inclinations, which would inevitably tend to weaken his spiritual health. He is cheerful under privations, and trembles at the idea of losing a single truth which should conduce to eternal good.

AVARUS hugs his treasures in secret; and all his joys are solitary and confined to his closet. He is terrified at the thought of having a spectator of his enjoyments. He has not a single friend whom he can trust to participate in his happiness. He lives for himself.

BENEVOLUS has likewise his closet, in which he tastes the most calm, serene, and undisturbed enjoyment; but his most exquisite delight consists in imparting freely to others, the treasures which he has freely received. He knows from happy experience, that it is more blessed to give than to receive. Nor are his endeavours to benefit others confined to his friends. Though judicious in the application of his munificence, his good-will is nevertheless universal; and

> "He seeks the largess to bestow,
> On rich and poor, on friend and foe."

He lives for others

AVARUS, when from necessity he joins the busy multitude, or finds himself in select company, seems perfectly *alone*. He views mankind with an eye of suspicion, and listens to all they say with an ear of distrust. He has no confidence in any one. He seems to think the hearts of men as unsusceptible of generous emotions, of friendly and social feelings, as if they were formed of the dross of that metal which he is so insane as to idolize. He is restless and inconsolable whenever he discovers that another is so fortunate as to obtain possession of the object which he covets.

BENEVOLUS, when he mingles in society, is pleased with the reflection, that in every face he sees, he beholds the countenance of a brother; and his happiness is increased in proportion as he finds his fellow-beings more wise, more intelligent, and richer in benevolent dispositions and celestial affections than himself, and when apparently alone, in meditation or reflection, the placid sweetness of his animated countenance indicates consociation with kindred spirits and celestial attendants.

AVARUS is declining in years; he is alarmed at the approach of old age, lest it should overtake him before he has discovered the philosopher's stone. The thought of death is insupportable to him, because it must separate him from his gold. He dreams of a magical potion called "elixir vitæ," whereby his youth might be renewed. Phantoms haunt him, but he has not strength of mind sufficient to enable him to resist their delusions.

BENEVOLUS is coeval with AVARUS; and his years have served to mark his progressive stages in attaining to wisdom He has no anticipations which can disturb his peace; when he reflects upon death, which is dreaded by the unwise as the extinction of life, and by the wise regarded as its continuation, his joy is increased rather than disturbed. He knows that when he has thrown off his present incrustation of matter, he shall emerge from a darker to a brighter state of existence, and that then his treasures will appear more pure and more real. When *he* hears of the *philosopher's stone* or *elixir vitæ*, his thoughts are immediately turned to the oracles of wisdom, where he reads, "The waters that I shall give him, shall be in him a well of water springing up into *everlasting* LIFE, John iv. 14; and, "To him that overcometh will I give to eat of the hidden manna, and will give him a white STONE," Rev. ii. 17. Above all, he recollects "The stone which the

builders refused," the *head stone*, JESUS CHRIST, and feels assured that this Divine Stone will convert all his humble and earnest solicitude to obtain truth for the sake of its heavenly uses, into lasting peace; and the truths so obtained, into solid and substantial good.

FROM THE LONDON INTELLECTUAL REPOSITORY.

REFLECTIONS ON HUMILITY.

The present age is equally remarkable for an extensive appearance of humility, and a large degree of real self-exaltation. This arises from the prevalence of the doctrine of salvation by faith alone, which causes men to regard religion, as constituted of thought concerning doctrinals, accompanied by an exterior sanctity of manners; not seeing that the essence of true religion is heavenly love and charity. An exterior humility, without an interior charity, is but a species of hypocrisy. That the doctrine of faith alone tends to produce such a state, appears from this consideration, that it makes light of charity as an internal principle of life, and also of works of charity, denying that they are essentials of salvation: and yet self love, which is the ruling principle of the will by nature, can only be removed by a life of obedience, charity, and use; and those who seek to be regenerated by the mere belief and profession of certain doctrinal tenets alone, without regard to the life of charity, must of necessity remain under the influence of self-love, notwithstanding their apparent sanctity of manners. Much may be said about good works as the fruits of faith, yet there is reason to suppose, that when a person is confirmed in the idea that his own works of obedience cannot forward his salvation, he is not far from believing, that his works of disobedience will not retard it. If, then, the will be destitute of a vital principle of religion, the religion of love and charity; thought about faith will only nurture self-esteem, on account of the supposed peculiar illumination; and an exterior sanctity, and abstinence from the innocent enjoyments of life, without the interior sanctity of charity, will only serve to produce spiritual pride and self-esteem, in consequence of a supposed superior holiness; attended with bitter hostility against those who hold different religious opinions, and censorious and uncharitable views of the character of the simple minded, who but little concern themselves about particulars of belief, wholly regarding a consistent practice of the moral law, living in social harmony, and indulging in the innocent enjoyments of life.

Happily, the receivers of the new dispensation have so clear a light to guide them in the way that leadeth to Zion, that if their heart is fixed on eternal realities, they will be able to discern the quality of every affection which presents itself, and to trace every action to its source in the will; and will thus frequently detect, under the most illusive disguise, the insinuating influences of self-love, which, until

regeneration is completed, enters into and defiles the best endeavours and actions. To guard against the encroachments of self love, to perform really good and disinterested actions, the true christian must cultivate, with the most faithful and persevering vigilance, a principle of genuine humility; a principle which originates in a knowledge and just estimate of the corrupt and infirm state of man by nature, and of his entire dependance upon the Lord of infinite mercy for deliverance from the "death of sin," and "resurrection to a life of righteousness." From this thought of man's natural state some persons are desirous of averting their attention; they are willing to hope they are not so bad as appears; that it is owing to the malignant arts of evil spirits that evil principles appear active in the mind; that a deep humiliation on account of our natural quality would chill the affections, render the manners cheerless and austere, and embitter all the enjoyments of life. But the Word of Truth declares, that "the heart of man is deceitful above all things, and desperately wicked:" and to the same truth, the New Church writings abundantly testify. That this is the state of man by nature, the christian in the course of his regeneration must expect more and more to experience. For the tares will be continually springing up with the wheat. Continually will he feel the importance of self-knowledge; he will make it his favourite study; and to learn it he must be humble: for a state of humility admits the light of heaven into the interior mind, which, falling upon the things below in the natural mind, discovers their quality and tendency, and presents the opportunity of correcting innumerable defects. What a privilege is the possession of this celestial light! Unhappy is he who blinds the eyes of his mind by vain notions of his own sufficiency, and so remains in his perverted state: for it is impossible to escape a danger, of the existence of which there is no knowledge. In order to self-knowledge, a man must diligently attend to the workings of his mind; and while investigating the causes of its state and fluctuations, many improving thoughts will be suggested, affording help under his present state, and strength and protection for the future.

Unless the Christian cultivates humility, in proportion to the strictness of his external obedience, he will be liable to an increase of self-esteem: even his acts of worship may be tainted with feelings of self-satisfaction at his great piety, and his enlightened view of his nature and his wants:—in his exercises of social kindness, he will be apt to harbour interested views, or in acts of charity and benevolence to the afflicted and the needy, to take merit to himself:—but more particularly, when he draws the sword of controversy, when by the acuteness of his reasoning powers, and the omnipotence of truth, he, as it were, destroys the false principles opposed to him, he is himself in danger of being a loser by his victory,—a loser of the affection of charity, by encouraging a feeling of his own comparative greatness, as if his own proper power had been the strength of his arm, and lightly esteeming those whose understandings are in comparative obscurity. Such are the dangers which are attendant on a want of humility: but the hum-

ble man, on the contrary, in the deepest self-abasement confessess, that the highest adoration which can be offered to the Lord, falls infinitely short of His perfections, and His love, and that the noblest acts of duty and obedience are but poor returns for those wondrous works of mercy, which are manifested in the creation, redemption and regeneration of mankind. He delights to extend to others the knowledge of these divine works, from an experimental sense of its inestimable worth: but in the communication of truth, he accommodates himself to the state of his hearers, kindly veiling the light, lest it should be too intense for their intellectual sight. His intercourse with all men is founded on the divine principles of the Gospel, which are the only principles that are consistently disinterested. He remembers his Lord's mercy, and judges the actions of men for good as far as he is able. He remembers his Lord's humility and forbearance, when on earth, and exercises forbearance and patience, returning good for evil, and accounting even the meanest to be worthy of his services.—He is desirous of receiving instruction from every one. To be told of a fault with gentleness he esteems an act of real friendship. He is ever willing to part with a defective idea to receive a better in its place. He is patient in hearing another speak, and unassuming in expressing his own sentiments. He is desirous of advancing the interests of truth, and not of establishing his *own* opinion. He is beloved by all who can appreciate his worth, and respected even by those who are hostile to the principles which regulate his conduct.

Humility is the first lesson the Christian has to learn, and the full attainment of it is the consummation of his spiritual labours; for we are informed that the highest angels are impressed with the deepest sentiments of humility: but it is a lesson, that man, if he were left to himself, would never learn, and therefore it is in the order of Providence, that those unwelcome, but faithful monitors,—afflictions of mind, of body, and of estate, should be sent to abate and reprove his worldly mindedness and pride, and lead him to a conviction of the nothingness of human prudence, and the all-sufficiency of Divine Providence,—the uncertainty of all things temporal, and the stability of things eternal. That human life abounds in sorrows, is the experience of many; but the humble man, who trusts in the goodness and wisdom of Divine Providence, even when the dark clouds of affliction have almost obscured the rays of hope, consoles himself, that his case is before the King of kings, who will do what is best for him. When the internal sorrows of temptation are upon him, when the principle of good seems almost lifeless in his heart, and the light of truth scarcely to afford him a single ray in the darkness which envelopes him, he lifts his submissive mind to the Lord: he abandons self-dependance, hoping, and quietly waiting for the salvation of the Lord; knowing, that "though He cause grief, yet will He have compassion, according to the multitude of His mercies," for "He doth not afflict willingly, nor grieve the children of men," for "He is good to all, and His tender mercy is over all His works."

The humble man can be kept in the stream of Providence: he can be led in that sphere which is most suitable for him: his mind is ever open and pliant to the divine guidance: he is enabled to see what uses he is qualified to effect, and withheld from attempting to perform duties, and fill offices, which are above the reach of his abilities, or are unsuitable to his peculiar genius. He endeavours to maintain a constant sense of the divine presence. In the conviction of his own weakness, he feels the necessity of the divine commandment to "watch;" and for every spiritual victory, he gives glory to Him, without whom, he knows,—he feels, he can do nothing.

Humility is the only preparation of the understanding for illumination in divine truth; and it is also the basis of good in every degree. He that would obtain "instruction in righteousness," from the Divine Word, or from the New Church writings, must read them in that truly teachable spirit,—the spirit of genuine humility: for a man cannot, in the pride of self-intelligence, by his own natural scientifics, enter into the interior things of faith, nor discern, compare and digest, like the man who humbly looks to the Lord, while he seeks instruction from His Word; for the Lord has declared, that "the meek will He guide in judgment, and the meek will he teach His way." This law is admirably calculated to check human pride, which would otherwise increase in proportion to the increase of knowledge, and innumerable intellectual monsters would be the fruit of self-intelligence; which, sinking deeper in the abyss of darkness, would reject every celestial ray beaming from the Lord, the only fountain of true wisdom. If a man *glories* in the acquisitions of his understanding, he effectually obstructs its real improvement:—his views become narrow, because he regards *himself* as the centre of wisdom:—he overlooks errors, which, multiplying in a consequent series, involve his mind in confusion. But the humble man looks with a cautious and discriminating eye upon the ideas which are presented to him, what is defective he carefully endeavours to correct, and seeks to improve his understanding under the influence of that "wisdom which cometh from above." He enlarges his mind by regarding the Lord as the centre of wisdom, desiring to receive light from those beams which fill the universe: and for every valuable truth, he gives glory to Him who is the Giver of every good gift. He does not allow himself to be impatient because he is unable *fully* to comprehend every truth; and is unwilling to exercise himself in things which as yet are too high for him: he waits for the gradual illumination of his mind by patient investigation: but above all, he desires to cultivate the marriage union of goodness and truth in his soul, not desiring truth on account of the distinction and power which it confers on its possessor, but because it leads to the good of life, and thus to conjunction with heaven and the Lord. This will ever be found the surest way to obtain the true light of wisdom.

He that is not humble is unworthy to be trusted with spiritual riches, for he is a spiritual thief, taking that merit to himself which belongs to the Lord alone. He may imagine himself rich in knowledges,

because he has them in his memory, but these, as they correspond not with his ruling love, are not his, as an eternal possession, and ultimately he will reject them as impertinent monitors, to whose dictates he has an aversion. It may be a matter of difficult apprehension to some, that any one should accept the pure truths of the new dispensation, who does not desire to make them the rule of his life: but it appears, that there are two descriptions of receivers, those who bow to the truth from necessity, and those who accept it with delight. The former are those whose understandings, disdaining submission to the old doctrines, which are contradictory and unintelligible, are obliged, by the force of truth, on examination, to submit to the authority of the new doctrines: but the latter love the truth for its own sake, and seek it because it leads to God and Heaven. The acknowledgment of the truth is accompanied, in the former, by singularities of opinion and demeanor, inconsistency of conduct, and a tendency to disunion; but with the latter it is manifested in kindness, gentleness, and meekness, uniting with *all* by a principle of charity. With the former there is a merely external reception; but with the latter an internal reception. The cause of this difference appears to be, that the former are men of pride, but the latter are men of humility.

We know that in the regenerate life there are three degrees of good, called natural, spiritual, and celestial; or the good of obedience, the good of charity, and the good of love:—of all these states, humility appears to be the ground-work. The good of obedience cannot be attained, until we perceive, that it becomes us to submit to the *authority* of the Divine Law, from a conviction that it is better to be governed by Infinite Wisdom and Power, than to follow the bias of our own erring and wavering views of good and ill. The good of charity cannot be procured until the evils and falses of man's self-hood are seen and shunned, which never can be done, but in the spirit of self-humiliation. Humility is the ground of that spiritual charity, in which each esteemeth another better than himself, and preferreth the advancement of his neighbour's welfare to any selfish gratification. The good of love to the Lord requires a still greater degree of humility, an entire renunciation of self-will and self-dependance, which alone can introduce to that blessed confidence in Divine Love, which is the perfection of the human character.

Humility also leads to the conjunction of goodness and truth in the soul. Man is so wonderfully formed with a view to his reformation, that he can elevate his understanding into a degree of light far exceeding that which corresponds with the state of his will. From this circumstance, he is under a continual tendency to appropriate to himself a higher state than what in reality belongs to him; he is tempted to regard the truths as his proper own, which are only as it were lent to him, and to esteem himself on account of the wisdom which he supposes himself to possess. As long as this is the case, his truths cannot be conjoined with goodnesses, for truths are conjoined with the goods of the will, and so become constituent of the life of man, in proportion as his

will and life are regulated by them. It is in a state of humility alone, that man can discern and form an estimate of his actual state, for he is then disposed rather to regard the state of his will, than that of his understanding, and is in a capacity to perceive, by the aid of every additional communication of spiritual light, some new mental disorder, which requires the application of divine truth, the medicine of life, for its cure, and for his restoration to that spiritual health, which is essential to active uses and their attendant joys.

Humility is, indeed, the peculiar characteristic of the New Church, whose first doctrine is "to shun evils as sins against God," thus not to be over-desirous of doing good works in the earliest stage of the regenerate life, but humbly to wait for the time when good affections will be implanted in consequence of evil ones being removed, and which will of necessity produce, as their proper fruit, actions truly good. This is an important lesson, and tends to correct that form which self-love sometimes assumes, an anxiety to *distinguish* ourselves by our superiour wisdom and virtue; a failing too frequent in what is called the religious world, where persons are often very zealous in propagating religious doctrine, while at the same time they neglect to apply their own religious doctrine to the mortification of their own pride and self-love.

It has been justly remarked, that in order to be habitually cheerful, we must think innocently on all things, for innocence is that state in which the divine influx operates in entire freedom, unopposed by the self-hood of man, which is then wholly quiescent; but humility must exist previous to this state of innocence, it being the necessary preparation on man's part for its reception. Innocence and humility are therefore beautifully coupled by a celebrated poet, who says:

"From purity of thought all pleasure springs
"And from an humble spirit all our peace."

Happy is he who continually cultivates humility! How many sorrows and mortifications does he escape; how many true pleasures he enjoys! His happiness stands not upon the frail basis of fluctuating opinion, nor the mutable things of time and sense. He seeks not the fleeting applause of man, but the approbation of a good conscience.—He fears not the voice of calumny, but he fears lest he should deserve censure. As he claims nothing as a right, every bounty of Providence is received with gratitude. As he makes no demand on his fellow creatures, every little act of kindness is estimated, and conveys a pleasing sentiment.

Let us then cultivate humility as the basis of every good; not a blind exterior humility, but that which is enlightened and interior, the result of instruction in divine truth, and an entire submission to its injunctions.

LANGUAGE OF CORRESPONDENCE.

In the WORD, Jehovah is called by many names, of which the following are a part; with the spiritual sense annexed; and supported by quotations from the word.

FATHER, signifying, the Divine Love,—"*God is Love.*"

SON, the Humanity of Jehovah,—"*I and my Father are one.*"

HOLY SPIRIT, the operation of the Father and Son as *one* in man,—"*My Father worketh* HITHERTO, *and I work.*"

A ROCK, the faith of the Church,—"*On this rock will I build my Church.*"

A STONE, Divine truth,—"*The stone which the builders rejected, the same* HAS BECOME *the head of the corner.*"

A LAMB, the good of innocence,—"*As a Lamb before his shearers is dumb, so opened not he his mouth.*"

A LION, the power of divine truth,—"*The Lion of the tribe of Judah hath prevailed to open the Book.*"

Now, if for each *name* given to the Lord, we are to attach the idea of person, then it appears, there are seven persons in the Godhead, as above shewn. But the word represents him, by perhaps more than one hundred; and if such a principle govern us, then must we admit the existence of as many persons as there are different names applied to Him.

EXTRACTS OF LETTERS.

EXTRACT OF A LETTER FROM WAYNE COUNTY, OHIO.

I heard some time since, that you intended publishing a periodical work for the dissemination of the Heavenly Doctrines of the New Jerusalem, but I have received no particular information concerning the terms or the manner in which it is to be conducted. If you are going on with such a work and will send me a prospectus, I will endeavor to procure subscribers, and shall feel great pleasure in assisting to promote so important an undertaking. Our progress here is slow, owing to the great scarcity of New Church Books, but a spirit of enquiry seems to increase very much lately, owing to the unprovoked attack, made by a Presbyterian Minister upon our doctrines. I hope some lasting good will be done. Whenever opposition is made by the clergy of the Old Church, truth must gain the victory. We have some readers here who are making advances in the heavenly knowledge of the New Jerusalem, but old prejudices are hard to be removed. I wish you would send me an account of the New Church in your city and vicinity.

EXTRACT OF A LETTER FROM WASHINGTON COUNTY, VIRGINIA.

I yesterday heard of the intended publication of the Herald of Truth; I have obtained thirteen subscribers, and send you their names in the list below, and shall probably hereafter obtain more.—The prospects of the church in this place are not so good as I could wish but I am thankful to him who is the head of the church, that it is no worse, and I still hope for more glorious times.

EXTRACT OF A LETTER FROM ANOTHER PERSON, IN THE SAME PLACE.

You know that in the New Church we most strenuously contend that the Lord's Kingdom is a Kingdom of uses. Whoever therefore is most active in the performance of good, which is the same as use, with an eye single to the glory of the Lord, will become more and more receptive of truth, which, if united with its proper love, is calculated to produce in our souls a measure of heavenly enjoyment even while they continue to animate our mortal bodies. We should do well to bear this always in mind, until we perceive, as the Apostle expresses it, that we are made partakers of the Divine nature, which is our inestimable privilege. I think our meetings in this place will become more and more useful, and why should we doubt it? Since the church is the Lord's, he will certainly bless every good endeavour, to promote its descent amongst men, that thereby they may ascend to him.

EXTRACT OF A LETTER FROM MUNROE COUNTY, NEW YORK.

It gives me pleasure to learn, that laudable exertions are making in your part of the country to disseminate the Heavenly doctrines of the New Jerusalem. We are not yet blessed with a regular established society of the New Church in this place, although here are a number of receivers. I am about to remove from this place to Detroit, and will there procure as many subscribers for your work as I can.

EXTRACT OF A LETTER FROM NEW HARTFORD, NEW YORK.

I hereby forward the names of a few subscribers to the Herald of Truth, and am much pleased that the plan has been started of publishing in your city, so important a work. I presume that no subscriber is less able to give pecuniary aid than myself; but rather than the work should not go on, I would pay for half a dozen copies.

EXTRACT OF A LETTER FROM BOSTON, MASSACHUSETTS.

The list of subscribers which I send, would probably have been much larger, had we not in view a similar work among ourselves; but still we wish to promote a free communication with all our brethren. I think a periodical publication is a very excellent way of communicating New Church truths, and that it would be well for every society of the Church, as soon as it can afford to it, to establish one as a means of illuminating all within their several spheres. This I think would probably be more useful than to have one for the whole, as there would be more adaptation.

FOR THE HERALD OF TRUTH.

STRICTURES ON THE SECOND NUMBER OF THE HERALD.

Under the head *Atonement*, an argument, against a vicarious sacrifice, and in favour of a favourite opinion, is attempted from a consid-

eration of the word καταλλαγη, translated *atonement*, and *reconciliation* in our bible. I would just beg leave to observe, that the above Greek word affords only a slight argument, in favour of the great doctrine of a vicarious atonement, in comparison with a number of other words and passages which abundantly support this doctrine. Yet this word is a proof of the doctrine. The writer agrees it properly means *reconciliation*. This is just what we wish it to mean. By virtue of the sacrificial death and sufferings of our Lord Jesus Christ, God is reconciled to us, and we to Him. For *reconciliation* takes place between two parties, previously at enmity. But there are many passages which abundantly prove a vicarious atonement. Place can be had but for one: this is, Eph. v. 2, "Walk in love as Christ also loved us, καί παρεδωκέν ἑαυτὸν ὑπερ ἡμῶν προσφορὰν καί θυσιαν, (literal translation) and delivered himself up in our stead an offering and sacrifice to God." This passage never can be set aside. It will forever support the doctrine of a vicarious atonement. Examine its parts, and language: παρεδωκεν ἑαυτον *he delivered himself up*. (Here is a voluntary sacrifice.) According to Parkhurst the Greek verb signifies, *to deliver up to prison, judgment, or punishment*. But how did he deliver himself up? The text says ὑπερ ἡμῶν *in our stead*. (This shows the atonement was vicarious.) This translation no critical scholar can deny. Under the preposition ὑπερ, Parkhurst says *For, instead of*. The expression ὑπερ ἡμῶν απεθανε occurs Rom. 5 chap. upon which expression, Parkhurst says, "*Raphelius* (Not Xen. in verse 8) has abundantly demonstrated that it signifies *he died in our room and stead:* nor can I find that it ever has any other signification than *rescuing the life of another at the expense of our own.*" Notice the character in which he delivered himself up, προσφοραν και θυσιαν, *an offering and a sacrifice*. The latter of these words is used, in a thousand instances, by the best Greek writers, to signify the *victim* they offered up to Jupiter. Here it is used to express the great sacrificial victim for sin, offered up says the text, τῶ θεῶ *to God*. Here, serious reader, let me ask if such weight of argument is found in one single verse, how would you be astonished to see the whole mass which could be collected from the scriptures?

The hidious view of a vicarious atonement, drawn on p. 28, and ascribed to the *Christian world in general*, as a member of the old church, I utterly deny. And certainly the *editor* is bound to prove this view correct, as he has published it to the world. In this distorted view of a vicarious atonement, the writer commits two capital errors: 1st. He says that, according to this doctrine, the Almighty was not disposed to shew mercy, till pacified by the blood of his Son. Now the defenders of this doctrine affirm, that it was the unmeasurable compassion of God, which moved Him to give His Son to be a sacrifice for sin. 2d. In his statement, he makes out that there are "two divine Beings" in the Godhead. This we utterly deny: and the writer must have known this. Therefore, it was unfair to make such an assertion. If these assertions should be continued in the Herald, we shall conclude that it is *wilful misrepresentation*. As I do not intend

opposing the New Church, but to correct her views and assertions of the Old Church, I will conclude. D.

The above communication is considered as good, on that side of the question, as probably can be produced, and the author deserves much credit for the plain and systematic arrangement of his proofs and arguments. But, notwithstanding the ingenuity of the writer, the editor considers the whole *scheme* as standing on a false foundation, and will endeavour to prove this to be the case. But as nearly the whole of this number of the Herald was in type, when this article was received, the answer must be deferred until our next.—EDITOR.

Jesus *walketh on the sea*, to comfort and succour His disciples tossed with the tempest, (Matt. xiv. 25. Mark vi. 48, John vi. 19;) and He is still seen by the eye of faith *walking on the sea* of every human trouble for the same blessed purpose.

There is a difference between bruising the serpent's *head*, and only bruising his *tail*, for in the latter case, the serpent may be as lively and active as ever, whereas in the former case, both his life and activity are destroyed.

Poetry.

SUBMISSION TO DIVINE PROVIDENCE INCULCATED.

Pensive stranger, tell me why
Thy bosom heaves the lengthen'd sigh?
Why should concern, or anxious care
Impress thy looks with sad despair?
Why drooping, cheerless, should the mind
To melancholy be resign'd?
Say, stranger, have thy hopes been cross'd?
Hast thou some idol treasure lost?
Or has Ambition's frantic rage
Seduc'd thy mind from Wisdom's page,
Where man his proper bliss may read,
And by its lucid rays be freed
From ev'ry vain delusive snare
Which wild Ambition would prepare?
This phantom all her vot'ries leads
Where promis'd flow'rs prove noxious weeds;
Her spring has neither bloom nor showr's;
Her summer, neither fruit nor flow'rs:
Her sun is but a meteor's glare,
Which soon evaporates in air:
Her promis'd paradise of bliss,
A wild, where frightful serpents hiss,
And monsters, howling for their prey,
Spread consternation and dismay.
And ev'ry mere terrestrial joy
Is but an idle, empty toy.
All sublunary pleasure's vain,
Conceiv'd in folly, and in pain.
Then tell me, stranger, tell me why
Thy breast emits the quiv'ring sigh?
Say, does parental fondness mild
Bewail some sweet, some lovely child,
Snatch'd from thy eager, fond embrace;
Or ere his doubtful earthly race
Had fill'd thy bosom with alarm,
Lest vice, with base, insidious charm,
Should turn his footsteps from the road
Which leads to virtue's bless'd abode?
Or, does a keener sorrow still
Thy throbbing heart with anguish fill?
Has thy fond bosom felt that glow
Which they, and they alone, can know,
Whose hearts conjugial love unites,
Whose sacred, ardent, pure delights
Derive their fountain from above,
Their essence heavenly truth and love?
And, is the partner of thy breast
Before thee call'd to endless rest?
And does thy bosom's keenest throe
Proceed from being left below,
Her seeming absence to sustain?
Ah! who can Providence arraign?
Oh! stranger, but a moment bear,
And thou again sweet bliss shalt share,
With the dear partner of thy heart,
In realms of peace, no more to part.
Then tell me, stranger, tell me why
Thy breast should heave the hopeless sigh?